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N LLOYD JONES, SENIOR EDITOR,

EDITORIAL CONTRIBUTORS:

ARTRAM, KE, DOLE, FINGER, RSCH, L. HOSMER, GANNETT, OULD, EONARD,
JOHN C. LEARNED, EMMA E. MAREAN, R. HEBER NEWTON, WILLIAM M. SALTER, MINOT J. SAVAGE, MARION D. SHUTTER, HENRY M. SIMMONS, JAMES G. TOWNSEND. CELIA P. WOOLLEY.

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Editorial.

Reform Advocate says, "One th a conviction is stronger ı who merely have interest." his as true of churches, and ces as it is of individuals?

of the most remarkable of re- gazine articles is that entitled on: Its Future," by the Rev. merie, in the *Fortnightly Re-* December. It is a fearless riking arraignment of the nity that is, in the interest of gion that is to come, which the Christianity of Jesus, if at name the church can "get gether of what she now re- fundamental." It says, "The will never be reformed until gy have learned the lesson any an 'infidel' could teach, nteousness is man's first and y."

Southern Unitarian Confer- a monthly messenger to the and an outside missionary *Southern Unitarian*. This n in the family of Unitarian ls appears with the present month, under the editorship of Rev. Geo. L. Chaney. It "will be a paper *of* the South, *for* the South and *to* the South." This not in any exclusive sense; only its originating purpose is to serve the objects and interests of the Conference. Such local periodicals have their special work, to which they are the more free to adapt themselves. Meanwhile *The Southern Unitarian* is sure to carry the message of the central gospel held in common—a faith held in freedom, salvation by character rather than by creed, and a church whose doors shall open to all sincere seekers after righteousness and truth. UNITY welcomes this new agency for the spread of larger thought and freer aith.

AND now the trouble is dancing. Two professors, one of them the President of the Theological School connected with the Northwestern University, the Methodist institution near Chicago, recently attended a reception at which it was known there was to be dancing, and the students have formally demanded an explanation. They say that it is not according to the discipline. One half of these students already are in charge of circuits and they say that if *they* had done it, "there would be trouble." You are right, young men. Let these professors either conform, amend or vacate. This double meaning and evasion of the laws of grammar and the canons of the dictionary, of which ministers of all denominations are expert, should stop. It is time that our ministers, churches and conferences should mean what they say and say what they mean, and be content though friends should hold aloof and funds run low. When religion cannot be honest it ceases to be religious. Let the Methodist Professors be tried, and then let the good work go on, until religious thought and thinking will seek as clear, candid and truthful expressions as science and commerce.

THE *Pacific Unitarian*, commenting upon our note concerning University Extension on Sunday evenings says "the same experiment was tried successfully over a year ago at Almeda, and Oakland, California." Is there not this important difference? If we understand the note there the local ministers invited Professors from the Stanford and State Universities to speak in their individual capacities, from their platforms, which was a wise and worthy work. But the work we alluded to is undertaken by the Chicago University itself, and the usual machinery of their University Extension activities in the way of Syllabi class-work and examinations are made available. The lecture courses are taken from their regular calendar and are paid for at regular rates through the college treasury. Last year several unsuccessful attempts were made to enlist neighboring Universities in this work. The Northwestern (Methodist) University and the University of Chicago alone expressed a willingness to undertake it in connection with the churches. This Sunday evening work, on the part of Universities themselves is now being carried on at at least four different centers in the city of Chicago. Let the good work continue.

WE welcome this time the *Southern Unitarian*, a handsome sixteen-page monthly, published at Atlanta. It says it is "Of the South, for the South and by the South." George L. Cheeny, the unfrocked Bishop of Unitarianism in the Southern states, is its editor, and all the ministers in that territory who wear the Unitarian name appear in this initial number. The title-page has a significant map of the Southern states. The cities where there are Unitarian Societies already organized are starred. And, counting the border cities of Baltimore, Washington, Cincinnati, Louisville and St. Louis, there are twelve of them. The cities upon which it is proposed to move immediately and found new churches are marked with a black dot, and there are ten of these, viz.: Richmond, Nashville, Memphis, Birmingham, Vicksburg, Little Rock, Dallas, Galveston, Tampa and Jacksonville. While the places reached by Post Office Mission correspondence, marked with an X, make speckled the otherwise white face of the map. Judging from the tone of this initial number this paper represents that happy phase of Unitarianism that is complacent and content with being "a reform within Christianity, not a revolt from Christianity," and the fellowship of the Unitarian churches is "extended toward *other* Christian churches." This represents a beneficent mission. But the South, no more than other sections of the country, can not escape that growth of thought which is not a "revolt from" Christianity, but a blooming of Christianity into universal religion. Science, Judaism, the culture which includes an acquaintance with Buddha, Confucius, Socrates, and other Pagan saints and saviours, as well as Christianity are factors that must enter into this Free Church of the future. In the South as elsewhere, it remains yet to be seen whether the Unitarian churches and movements are to find their larger life in this nobler consummation of a fellowship unrimmed by the word "Christian" or other theological or racial names, or, to serve as a bridge over which souls pass into the freer and more universal religious life that is to satisfy the man of cosmopolitan morals and religion. In either case the Southern Unitarian has a large and important mission to fulfill, and UNITY extends to it hearty greetings.

IN a recent issue of the *Twentieth Century* in an article on the Clergy, B. F. Underwood says:—

"Notwithstanding the radical change that is taking place in the position of the clergy, the class feeling persists strongly among them, whether they are orthodox or heterodox. The bond between a Presbyterian or an Episcopalian and a Unitarian or Universalist clergyman, notwithstanding the great difference in their religious belief, is stronger than that between the average liberal preacher and a teacher of rational religious thought who is unordained and outside of the pulpit. There is a feeling of caste among the clergy. When a man becomes a clergyman, unwittingly he feels a certain, perhaps, undefined superiority over lay teachers, based to some extent, upon the old conception by which he is influenced of the sacredness of that office. The most liberal clergymen give but scant recognition to any religious teacher outside of their profession. To be of any consequence to them, to be entitled to recognition by them, to deserve notice in their papers for the work which he does, however valuable, he must be ordained; that is he must receive the consecrated approval of the clerical fraternity of some denomination. One who without the ministerial mark attempts to teach, will find himself, so far as the clergy are concerned, in a condition of isolation; will find himself ignored."

This quotation suggests to a ministerial brother that probably the ceremony of ordination is a survival that may soon be dispensed with and leave the Liberal church the gainer. Doubtless the implication complained of by Mr. Underwood is to be regretted and condemned. But there is a high side to this *esprit de corps* which knits together people of a like calling. There is a comradeship of vocation that brings lawyer close to lawyer, and physician to physician, that is commendable. Men who give their lives to the ministry of morals and religion hold much more in common than in difference. Eventually this common ground will be recognized so as to accept in fraternal comradeship those who do the thing irrespective of titles, diplomas, or ordination certificates.

The Free Church of America.

As was to be expected, the action of the Society at Tacoma, under the lead of Rev. Mr. Martin, in exchanging the name "Unitarian" for that of "Free Church," is creating anxiety and agitation. We published the reasons set forth by the Society for this action, in full, because we considered it symptomatic. It is one of many, some of them far more important, indications of great unrest. It is a local manifestation of a pressing, universal movement, and as such it challenges profound attention. The January number of the *Pacific Unitarian* contains a correction like unto that which Mr. Wendte offered in our last issue concerning the false inference in our editorial of the 22d ult. We did but repeat the mistake at the home office. They omitted their quotation marks. And we could not discriminate between the editorial opinion and the telegraphic dispatch. We regret their mistake and ours. The comments aroused by this action of the Tacoma church are suggestive. The *Pacific Unitarian* "declines to print the lengthy arraignment of the Unitarian denomination for its action at various conferences." And also a sense of delicacy causes it to refrain from "passing judgment on the action of those who have discarded the name." A leader in the *Christian Register* of January 5th undertakes to prove that nothing significant has happened at Tacoma; that names are unimportant; that there never was a Unitarian*ism*, that, in short, "the church seems to have taken quite a vigorous step, and landed—exactly where it was before, exactly where all other Unitarian churches stand, so far as their ecclesiastical relations are concerned." While Mr. Wendte, in an article in the same paper, seems to admit that there are those in the community to which he applies the terms agnostics, theosophists, infidels, and "other shades of free thought," who often refuse to ally themselves with a congregation calling itself "Unitarian." The inference seems to be that this material thus concisely labeled is of the no-account kind. At least, speaking from twenty years' experience he asserts that the surrender of the Unitarian name to such "un-

churchly and often unreligious elements is everywhere and always a mistake." Waiving the testimony which might be given out of other experiences pointing to a different conclusion, not noticing the *odium theologicum* still lurking in such sentences, the facts remain that when the Christian sects and denominations gather there can still remain, in every community, a large, intelligent, loving element as well as a flippant, reckless, improvident and sinning element. All of which challenge the believer in universal religion, the true follower in the spirit of Emerson, Channing and Parker, to combine them in a compact to give and get good, a movement to serve the world. Notwithstanding its splendid traditions; notwithstanding its commendable work, its newspaper claims to the contrary, still the story of the Unitarian churches of America, as represented in their efforts to organize, in national and other missionary organizations, proves that there has been a halting, suspicious and unsympathetic attitude that has characterized it in the presence of this great need and this willing, or at least, available element alluded to above. The "Independent" Churches outside the Unitarian name, as well as the independency inside the Unitarian name (and this technically covers all Unitarian churches), points to something. These "People's Churches," this groping for the Free Church of America, represent to our mind the most auspicious and significant sign upon the religious horizon of to-day. In it we see the privilege of Unitarian conferences and associations (we are not speaking of Unitarian churches), to recognize either their speedy doom or their far-reaching destiny.

Our contemporary, the *Christian Register*, recently deplored UNITY'S part in influencing Western Unitarians who know no better than to take us at our word. Eastern Unitarians, it said, were able to correct our misleading sentences by their knowledge. It deplores our arraignment of the Unitarian organizations in the past. But the Western Unitarians, as we know them, are not so far away from Boston as to be beyond the reach of available history and reliable authority. They are those who have access to O. B. Frothingham's History of Transcendentalism" and "Boston Unitarianism," the "Life of Ezra Styles Gannett," by W. C. Gannett, the record of current controversies concerning the basis of organization and work in the A. U. A., the National and Western Conferences. The facts are too patent to need statement. The stories of Syracuse, Cincinnati and other critical points in the history of the National Conference and Western Conference are not yet closed, and their study is still profitable and significant.

In the face of this journalistic surprise that there should be any discontent or controversy over the matter, the facts remain that the A. U. A. to-day is spending some four thousand dollars a year in trying to administer its affairs in the West, aloof from the Unitarian headquarters in Chicago, and independent of the natural and reasonable alliance with the Western Unitarian Conference, because the Western Conference committed itself to the open basis of fellowship at Cincinnati. The "advancement of truth, righteousness and love" was not, to its interpretation, an adequate synonym to the "pure Christianity" it would propagate. Thus leaving a large number of our churches and local conferences to seek their inspiration from one source, and their money support from another; a procedure in the long run paralyzing to both sources of help. The Western Conference itself, as is well known East and West, tried last spring to reassure the halting elements within its boundaries and to win back the discontented and the distrustful by the passage of a resolution, which, if it meant *nothing*, was undignified and unfair to those who wanted some reassurance of its theological sentiment. If it meant *something*, it meant that the hospitality of Cincinnati was a little too broad, and that there still must be an outside somewhere for the "agnostics, theosophists, spiritualists, infidels and other shades of free thought," of Brother Wendte's categories. When the Unitarian women of America undertook to unite in a National Alliance a few years ago there was a shiver of alarm amounting almost to a panic, until the modifying phrase "and *other liberal Christians*" was introduced into their title. These general facts are abundantly corroborated by the unrest of the individual representatives in this goodly fellowship which, in spite of resolutions and of preambles, is continually growing in breadth and in sweetness and light. Writes one of the most respected and wise Unitarian ministers in our country: "I have spells of great indifference as to the movements of the 'body.' For the most part it is influenced by motives with which I have no sympathy, mainly mercenary, ecclesiastical and perfunctory. The spirit of its movements has only a few times had my hearty assent." Writes another trusted and honored minister from Massachusetts, "I am appalled by the slowness, conservatism, antiquarian and especially the conventionality of our churches here in New England. It seems to me sometimes that they have not yet awakened to the modern spirit at all, so bound up are they in the ritualism of the past."

One of the oldest ministers within the limits of the Western Conference writes, "Such must be the preaching of the future, but with no denominational names. The Tacoma church has taken the right step. Let the Western Conference follow its example." From the farther West an earnest layman sends us hearty words of encouragement. "Let UNITY falter not, preaching not Unitarianism, not Eastern nor Western, but righteousness unqualified."

In view of all this it is in no incendiary spirit that UNITY lends itself to this discussion and continues to plead for the clearness of thought, the openness of heart, and the willingness of hand that alone can build the coming church, a church that will be devout and reverent, looking both to the past and to the future, reaching deep as the love of God; high as the hopes of man. This discussion must go on inside as well as outside the Unitarian Conferences. It is inevitable that the Western Conference must explain itself at its next session. The world must know whether it meant something or nothing by the so-called "supplementary resolution." Let our churches begin to think over the question, and be ready to send intelligent, and if thought best, instructed delegates. This movement toward a "Free Church" must go on under one name or another. The test is not upon its principles or its position; already the time spirit has pronounced in favor of such in all denominations, but the test will be on those who have presumed to shape its future. Are they large enough, wise enough, just and strong enough to give to the America of the twentieth century the beginnings of the Holy Catholic Church of the Divine Democracy, the Church of Universal Brotherhood, the church of Buddha, Socrates, Jesus, Emerson, Darwin, George Eliot, and all lovers of truth and of men? Who dares place a stone in the foundation of such a church must needs look well to the integrities. Let the honesties be ever consulted. No reluctant or begrudging money, Unitarian or otherwise should be used in such construction lest the foundation be condemned from the outset. Gentlemen, let us stick to the main question, and face the impending issue. It is no time for parliamentary tactics. As we love this high cause and love each other let us try to see what the world needs, and what we have to contribute to that need.

The Church and Horse Racing.

The Rev. Dr. Martyn, pastor of the Sixth Presbyterian church of Chicago, says "that he would have horse-racing, cards, baseball, bowling and all other amusements under the patronage of the Church, making the church the center of innocent recreation." This he calls "applied theology, bringing religion down from the clouds to the earth."

It must be confessed that it would be rather novel to hear Dr. Martyn announce in his next Sunday morning notices "that tickets for the Presbyterian horse-race can be procured after service from Deacon Speedwell, and that in the lecture-room after the prayer-meeting, tables will be prepared for the progressive euchre clubs." Also, "on Friday evening after the preparatory lecture for the Communion, will follow the weekly poker contest." In this way the Sixth Presbyterian church will bring down "religion from the clouds to the earth."

But would a horse-race conducted by Presbyterians, or a poker table presided over by Methodist class-leaders, be one whit different than those ordinarily conducted? Have church-members, because they are church-members, proved themselves to be any more impeccable or less worldly than other men? Do men trust the cashier of a bank because he is a Presbyterian?

Has the average church-member so robust a manhood, so well braced moral fibre, so delicate spiritual intuitions that he could race-horses, bet in poker and umpire a base ball game with sweetness and light?

The question here is not whether recreation is right, but whether the church can civilize recreation by connecting with it horse-racing, poker, baseball and the like. The query is, would the church draw its amusements from the world, or would the amusements draw the church to the world? The church, it is true, might succeed in amusing its young people, but would it at the same time make them spiritual, sober-minded, serious?

We forget, often, that the real power and perpetual charm of the church are its ideals of human perfection, its ethical appeal to the deepest instincts of our nature. Its mission is to produce in men an inward and profound regeneration, to make manhood and not to create centers of amusement, though it does not frown upon amusement.

The appeal of the church must be, primarily, to the deepest and noblest senses of the soul, and if it cannot appeal to these it no longer deserves an existence as a name.

J. G. T.

THE best minds require a certain amount of solitude, as bodies require sleep, or fractiousness begins. The more civilized the mind, the more luminous the life, the greater is the need that man should in some way secure his escape from the trivial round, *not* giving him room to deny himself, at any rate for any useful purpose. It is essential that some space of leisure be devoted to the mind's noblest guests,—those most ready to abide with us when all, without and within, is still.—*James Russell Lowell.*

"A Lost Soul."

Any soul that does wrong, i
It can be saved as was the Pr
by being sick of the husks, lo
for the bread; leaving the swin
swine feeders, and going back t
and home. It will meet open
and kisses. We need not spen
time asking the Father to call it
or to receive it when it comes
is more anxious for it than we c
It is a fearful thing for us to p
such a way as to put the blar
the Father, or imply that He is
lecting his part. We can hel
soul, we can remind it of the
and the kisses. We can seek
be a friend to it. We can tak
boy's hand and lead him back
shall be sure to see the Father i
way, as he beholds the son af
and runs to meet him. We sha
doubt, be invited in to the fea
find great favor in the Father'
as the one that brought his son
We must never think that it is
of our business. It is just our

Do the kind of work Jesus
speak the loving and tender
that he spake, seek to save the l
he did, teach men to love the F
as he did, tell them of the sweet
on earth that comes from loving
and kindly deed. We must be
ing to give ourselves, as well a
money. Our hearts must go fo
all in trouble, especially to the
sin. A soul that is lost is a sou
is sick. We must feel it our du
heal it by speaking Christ-words
—*Rev. R. B. Marsh.*

Men and Things.

DR. GEORGE EBERS will shortly is
autobiography under the title of "*Ges
Meines Lebens.*

THE demand for Tennyson's poen
been so great since his death that
time the printers had twenty-six ma
working upon them.

SAMUEL JONES, of Georgia, thin
devil will not be disturbed over the m
aries sent to the heathen so long as a
age of 13,000 barrels of whisky
with each missionary.

"I HAVE learnt more of high an
teaching from Dante and Shakespea
ton, Wordsworth, Browning and Te
than I have learnt from many of th
fessed divines. The poets have giv
more consolation in sorrow, more
for righteousness, more faith in the
goodness, more courage to strive af
attainment of the divine ideal, more
into the sacred charities which save
despairing over the littleness of men
have derived from other men."—*Arch
F. W. Farrar.*

LATE one night an Irishman got
street car to go home, but the seats
filled, and he was compelled to hang
the strap. He consoled himself by th
that some of the passengers would s
out and let him have a seat, but on,
and on, as the story books say, the
and nobody got out; so at last he sa
the name of the Lord, have none
home to go to?" Very often I ment
the same thing when I see a lot of m
at night lounging and yawning at th
—*M. M. Trumbull, in Open Court.*

LET the young man from childh
led to realize that there is no luck a
but that each man makes or mars
fortune, and if there remains a spark
ideal in him it kindles into flame.
the questionings of the human hea
the justice of Divine dealings can be
by the light of this law.

"I sent my soul, through the invisible,
Some letters of the after-life to spell;
And by and bye my soul returned to m
And answered, 'I myself am heaven

Hell thus becomes "God's highest
to man's freedom."—*Elizabeth H
in the Parthenon.*

The canopy of heaven is wide en
stretch over Boston also. I heard, t
day, the story of a Boston merchan
convinces me of it. The late Mr.
Appledore was anxious about a shi
which was overdue, and was not
Every day added to his anxiety, til
he began to be more troubled ab
than about his ship. "Is it possi
said to himself, "that I am getting
money for itself, and not for its nob
He added together the value of the
the estimated profit on her cargo, f
be $40,000, and at once devoted th
to charities in which he was inter
R. Lowell.

Contributed and Selected.

Daybreak.

long the east the sky is gray,
The sea takes on the sombre hue,
nd Nature seems to greet the day
With restful faith in what is new.

1 glad surprise we see the gleam
Of sunrise on the mountain's crest—
nd lo, the morning banners stream
Across the valley's peaceful rest!

Sun of Truth! whose ray divine
A newer, better day awakes,
hine in this darkened soul of mine
And scatter clouds that error makes.

long the east we long have seen
The promise of a better time.
Vith restful faith in what has been
Of good in every age and clime.

Ve wait the coming of that day
When Justice reigns, and Mercy too,
nd Love divine its mission may
Fulfill in lives made pure and true.

Jpon the clear illumined height
We see the noble ones of old
Vho toiled upward, out of night:
But down here in the valley's fold,

Vhere doubts surround us, error blinds,
We, hopeful, trust and, waiting, pray
hat soon to misty hearts and minds
Fair Truth may bring the perfect day.

KATE KELSEY.

ENOMONIE, WIS.

Knowledge and Life.

Socrates looked upon human de-avity, in all its forms, as an error, ising from the want of true knowl-ge. Accordingly, in his estima-n, the surest means of regenerating man society was the communica-n of *right knowledge*. But the reek sage was not singular in this ew.

All who are acquainted with the ain teachings of the various systems Hindoo philosophy are also aware at most of them placed their ideas of man salvation on this very basis. ccording to the pantheistic system the Vedanta or the atheistic phi-sophy of Sankhya, sin is only a form ignorance, springing from a funda-ental misconception of the relations tween the soul and God according the one, and the soul and the world cording to the other. In fact, sin as nristianity understands it, is un-own to these eastern philosophers. he word with which they are more miliar and which exactly expresses eir conception of human depravity *moha*—or delusion. Every form of man frailty, they thought, sprang m this source. To be freed from ror, in the opinion of these sages, is arrive at perfection. Hence they id such stress upon right knowledge.

But a new school of thinkers soon ose in India, who pointed out the herent defect of this knowlege-sys-m of philosophy. They averred id rightly averred, that the commu-cation of right knowledge alone was t sufficient; and that man required mething more than knowledge to t him above the temptations of life. is not through want of knowledge at men are daily overcome by these mptations, but through want of fficient motive power in that knowl-lge.

Men fall not because they lack the owledge of good, but because they ck the power to move towards that od. This truth is illustrated by e daily experiences of society. Wit-ss the thousands of men and women, ho are every year imprisoned for me crime or other. Are they all sbelievers in God or immortality? re all of them atheists or members secularist or anarchist organiza-ns? Do they deliberately take to ime as a sort of revenge upon hu-an society? Certainly not. Most them are poor and weak mortals whose moral strength was not equal to the task of resisting strong temptation. They are aware of the ordinary rules of morality and are fully conscious of the greatness of virtue, but the motive power in them was not sufficiently strong to propel them towards the attainment of that virtue. The intellect unaided by the other parts of human nature is incompetent to move men towards the good. The emotional part of man wherein lies the spring and source of all moral energy, must be touched.

It is not alone sufficient that man should be informed of what is good, but he should be taught to earnestly *love that*. In proportion to the intensity of this love is a man's moral power. One whose love for the good is lukewarm moves but feebly towards its attainment. On the other hand, when this love is strong in the mind, it exercises a controlling influence over the will and thus becomes a regulating force and the central principle of human conduct. The above reflections throw considerable light on the fundamental principle that should guide us in preaching Brahmoism. We do not depreciate in the least the necessity of a clear exposition of our doctrines. But if we fail to touch the hearts of men, to kindle in them a kindred spirit, to ignite them, as it were, with a spark from the living fire, we shall hardly succeed in winning them to our cause. They may give their intellectual assent to all our theological expositions, and yet, their hearts may remain as unconverted as before; and with all their knowledge of the blessings of spiritual life, they may remain as poor spiritually as ever. — *The Indian Messenger. (Organ of the Brahmo Samaj, Calcutta.)*

Philanthropy.

There are two notable articles on Poverty in the December magazines, which deserve to be read by everyone interested in our social problems. One is Washington Gladden's paper in the *Century*, which analyses the causes of poverty very carefully and fairly, and suggests some remedial measures hopelessly inadequate we may fear, but nevertheless duties of the public and not quack cure-alls.

I venture to suggest one possible and remediable cause of the exorbitant rents paid by the poor in great cities, which was explained to me by a prominent Chicago lawyer. This is that owing to the faulty methods of assessment, most of the immense amount of personal property, bonds, stocks, mortgages, etc., goes untaxed, and real estate, especially that owned by the small holders, has to bear an inequitable burden, simply because its existence cannot be denied. It would be entirely possible for a duly-authorized assessor, with the dignity of a State Board of Assessments behind him, to obtain as full and correct a valuation of each man's personal property as is now open to mercantile agencies. Then with the wealthy bearing their just proportion of taxes, the tenements and homesteads of the poor would be much cheaper.

The second article is by Dr. Peabody in the *Forum*, and gives a highly instructive account of the way in which the German cities manage their poor-relief. It is an admirable system which is here described and one well enough adapted to the conditions of our cities so that we should think it might be applied in this country especially where the Germans predominate. Surely we might learn in these matters from some of the immigrants whose influence among us we are inclined to deplore.

Both articles emphasize the fact that charity, if it is not scientifically directed, and especially if it is not administered by the direct, friendly contact of would-be benefactor and beneficiary, does a vast amount of harm.

FLORENCE GRISWOLD BUCKSTAFF.

SAN ANTONIA, TEXAS.

The Secret Place.

O, Sanctuary Holy!
Whose aisles no foot hath trod
Where dwells the soul in silence
Alone—alone with God.

The grief which lips may lighten,
Or human hearts may share
Melts like the mist of morning
With bird-song in the air.

But each may know a sorrow
The heart must hide away,
While lips still keep their smiles,
And feign a roundelay.

'Tis then within the shadow
Where comes no human sound
Amid the blessed silence
The voice of God is found.

To weak to journey farther,
Too weary e'en to pray,
God whispers in the darkness,
And meets us in the way.

O! blessed is that spirit,
Which when with sorrow dim
Enters the Holy Places,
And walks alone with Him.

M. A. BULLOCK.

Justice and Love Must Rule.

There are certain ideas to which the human mind is instinctively drawn, and these ideas are sometimes reflected in the most contrasted particular judgments. Men differ, for instance, in their conceptions of the ultimate power or powers ruling in the world. Many, probably most, are sure that justice is at the helm of things, that love is at the heart of things. And then come those who assail this faith, who point out to us the injustices in the world, the misery of the human lot, the cruelties of Nature—tornadoes, earthquakes and untimely death. "How can such a world be called a good world?" they ask. "How can there be any just and loving power controlling it?" Are the two classes of persons then at a heaven-wide distance from one another? No, the stoutest believer on the one hand and Col. Ingersoll on the other are *fundamentally* as one, on the most capital point—namely, that justice and love are the only things that have any right to rule, whether in men's hearts or in the world outside. Instinctively the the reverence, the loyalty of both go to these things;—and just because the one thinks he can prove that these things rule the world, he worships God, and because the other thinks he he can prove they do not, he does not worship God or doubts if there be any.—*William M. Salter, in the Conservator.*

LET us do our duty in our shop, or our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and we knew that victory for mankind depended on our bravery, strength and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.—*Parker.*

IT is an evidence of weakness to go about with a six-inch measuring-tape and think that you measure the world, but it is just as great a mistake to go about with a tape-measure that could bind the earth, and expect to have all people and things which you meet fill that. Discrimination is an attribute of truth, the foundation of mental integrity.—*The Christian Union.*

ALL willful violation of the law of love is sin.

EDITOR OF UNITY:—I have hoped to see in UNITY, a paper devoted to the religious and moral progress of the world, a most emphatic protest against the religious persecution of the Seventh-Day Adventists of Tennessee and Arkansas. The crime committed in the name of Justice by certain parties in Tennessee in last July is surely sufficient to arouse the fair-minded and liberty-loving press of the United States to utter its condemnation of such atrocities. It does not seem possible that any person or party which has attained to a religious faith, to a humanitarian feeling, to a regard for individual rights above that of barbarians, can witness such religious persecution as that referred to above and fail to be filled with righteous indignation, or fail to give expression to the most emphatic protests against such acts of injustice.

If any of the readers of UNITY had been in the town of Paris, Henry county, Tenn., on the 18th of July last, they would have witnessed a scene reminding them of the days of the inquisition. On the above date there were conducted through the streets of Paris three men as criminals who were in reality as upright, worthy citizens as any in the United States. What then was the charge brought against them by the officers of the state? This, these men were Seventh-day Adventists and conscientiously observed the Sabbath, instead of Sunday, in a religious manner. And these men, who had in reality committed no crime, were numbered with the hardest and most degraded criminals and forced to work with a chained gang on the common highways. Previous to this, these Seventh-day Adventists had been confined in jail more than forty (40) days. The three were poor men having families to support, and, therefore, could not afford to be absent from their work two days each week. All they asked was the protection which the constitution of Tennessee, as well as that of the United States, promised them, viz., religious freedom and "the God-given right to six days of labor." This some officials in Tennessee denied them. So these martyrs suffered such indignities and outrages as religious fanatics were pleased to heap upon them. It was admitted by the State's Attorney in the prosecution of these persons that they were, aside from working on Sunday, *good citizens*. They made no disturbance in working on Sunday. To this their neighbors testified. They did their work on Sundays at home and in a very quiet manner. All were elderly men. One was sixty-five years old and breaking down beneath the hardship heaped upon him died.

Notwithstanding, the Constitution of Tennessee declares that "No human authority can in any case whatever control or interfere with the rights of conscience." It also says that "No preference shall ever be given by law to any religious establishment or mode of worship."

It seems that the above incident is characteristic of the work done by the American Sabbath Union, which is actuated by false conceptions of God, of religion and of man's duty to his fellow-beings. This union is the abettor of religious persecution. It is alive with the spirit of the darker ages and is attempting to keep the civilization of the present time on a level with that of an intolerant, departing barbarism.

American citizens cannot afford to see even the most humble and unknown person deprived of that sacred boon—religious freedom. We cannot maintain our rights except by constantly maintaining the rights of the humblest as well as the highest.

R. W. SAVAGE.

SALISBURY, TEXAS.

Church Door Pulpit.

Why So Many More Women than Men in Our Churches?

HAVE WE A RELIGION FOR MEN?

By Miss Georgianna A. Boutwell, Given Before The North Middlesex Conference.

It seems to be a recognized fact in other countries and among all denominations in this country, that more women than men attend the religious services in the churches.

Several years since, a young Costa Rican who spoke broken English, but who had read Emerson and Darwin, Longfellow and Whittier, said to me with a shrug of his shoulders, "Oh, the men, especially the young men, do not go to church in my country, only the women and girls. The young men tried to establish a republic and the church through its priest opposed us and we no longer go to church;" and an Evangelical friend says, "I fly the flag but I no longer believe the doctrines; I do not change my place of worship because my family and my traditions prevent, but I attend church less often than formerly."

The legitimate Sunday employments which include railroad and horse car employes, bakers, barbers and bootblacks, policemen and firemen, hotel and house servants, caretakers of children, of the aged and of the sick, probably require the services of more men than women. All of this work, possibly I have omitted some vocations, but I have mentioned most of the larger classes, is recognized by the churches as legitimate Sunday work. I have not included newspaper work which the strict Sabbatarians denounce and which they insist should not be performed. I have never yet heard of a minister, even, who was not willing to have police duty performed, or a fire subdued, or a dinner served even if it were Sunday. All this labor diminishes attendance on Sunday services; and I understand that at the Baptist camp-meeting this summer many of the ministers thought that this fact alone accounted for the larger part of the lack of attendance on church services. I do not agree with this view. I think the difficulty lies deeper. It is not the use of the *hands*, but it is the use of the *brains* of the world that interferes with church-going.

The religious belief of the Christian nations of to-day is a growth, an evolution if you please, whose roots go back beyond even the historic past, both to the myths of the Greeks and Romans and beyond. The conception of one God who is ruler of the universe, is a modern conception. All of the ancients conceived of many gods. One was the leader but hardly the head as he was baffled and circumvented by the inferior deities. Even the Hebrews from whom we have inherited our faith were not at first believers in one God. In Genesis 3: 22, 23,—there are other verses also which I might quote,—we read these words: "And the Lord God said: Behold the man is become as one of Us to know good and evil, and now lest he put forth his hand and take also of the tree of life and eat and live forever; therefore the Lord God sent him forth from the garden of Eden." The conception of a Supreme Being all-wise and all-powerful is also modern. The ancients in their conceptions of their gods neither gave them wisdom which could not err, nor power which could not be changed. The Hebrews in Genesis 6: 6, make this statement: "And it repented the Lord that He had made man on the earth." Would a Christian writer of the last half of the nineteenth century dare to utter the thought that the all-wise Ruler of the universe could perform an act which would require repentence? Is not the thought antagonistic to all modern conceptions of Deity? This evolution or change of religious thought is constantly going on. Sometimes it moves so quietly that it attracts little attention, and again it finds some leader who is quick to feel the pulse of the religious world, and fearless to utter its thoughts. Then there is a religious upheaval so-called, led by Martin Luther or Wm. Ellerly Channing. Neither created a new religious belief; they simply made themselves the head and mouth-piece of what they felt to be in the air. All along the centuries there have been Unitarians but their names are unknown except to the student of theologies. They were born before their time and had no following.

The Catholic and Unitarian beliefs are the only logical beliefs. Martin Luther when he asserted the right of individual judgment as against the judgment of the church led the way to Unitarianism; but he himself only went a short distance on the way. The steps between Catholicism and Unitarianism cannot be accurately defined. It is not possible to say that Episcopalians are so far, Baptists thus far and Orthodox a longer or shorter distance than the others on the road; but one can safely say that Phillips Brooks is farther away from the Catholics and nearer the Unitarians than are some of his associate bishops. The radical Orthodox preachers are occupying to-day the ground that Ellery Channing occupied fifty years ago.

Contact with the world promotes growth and in this particular men have greatly the advantage over women. I am a believer in the equality of the sexes, but so far woman's opportunities have been much less than those of the other sex. The newspapers and magazines to which men give much more time than women, are filled with scientific knowledge; politics and business suggests problems not solved by the pulpits. Many men have outgrown the churches of their youth but would be ready listeners in some other denominations, but they are loath to believe that any pulpit can offer aught that is satisfactory to them. I think this is true of a very large class, a much larger class than is recognized. Still another class has outgrown all pulpit ministrations as at present conducted. Neither the study nor the kitchen tends to as rapid a growth, as does contact with and knowledge of the world. So we find that the ministers and the women of a given parish are more likely to be on the same plane, than are the ministers and the men. Therefore the exercises of the church, as conducted by the ministers, interest the women to a greater degree than they interest the men. Here and there will be an exception. Some woman or some minister will be progressive, but it is the woman or the minister who is in constant contact with the world. I would, therefore, say that the fundamental reason why men do not go to church to-day is because in the evolution or growth of religious thought they have moved more rapidly, have outstripped the ministers and the women. Is this a condition to be deplored? Is it not rather a hopeful condition?

If these conclusions are correct it is important to consider what the church can do in order to utilize this growing force.

First, I think that we must enlarge the meaning of the word church. To-day the unchurched means those who do not attend religious meetings. Should not the church include all those who do God's work. Occasionally a minister seems to get a glimmer of this truth. He preaches to us that labor performed with the right spirit is Godlike, and in beautiful words tells us that even the angels would not hesitate to engage in such work; that to bake bread well is just as much Christ's work as teaching in the Sunday-school. But when on some Sunday you have been engaged in such work, the minister meets you on Monday and with his pleasantest manner says, "I did not see you at church yesterday." Did he preach what he believed yesterday? Probably he did. But he was like Madame de Staël who said that she did not believe in ghosts, but that she was afraid of them. A lifetime belief that one must go to church every Sunday made it impossible for him to act up to his belief of yesterday, and attendance at church and Sunday-school teaching were still the only work for the Christian. Just why church-going should be the criterion of religious life I cannot tell. Christ neither by precept nor example taught this doctrine. He taught that good works were all important, and if weekly church-going was the *sine qua non* of a Christian life the writers of the New Testament omitted to state the fact.

Just what the church of the future will be it is impossible to foretell. Rabbi Solomon Schindler says that we have outlived the old system of our religion. In its place will come a new adaptation of our religion. But time is necessary for its growth. In the meantime the church must follow if it cannot lead the way and if it antagonizes this new departure the church organization will fail.

I have said that the church must recognize all who live Christian lives as belonging to it, whether they listen to its teachings from the pulpit or not. If the church wishes to keep its hearers of to-day it must keep its pulpit utterances abreast with the times. To-day we have no apologists for human slavery, but within the memory of many within hearing of my voice the church was its earnest advocate or timid defender, because, forsooth the Bible seemed to uphold it. To-day we know it is wrong and do not concern ourselves as to what the Bible teaches, whether it is for or against it. But the Bible still lives. We were either then mistaken in our idea of what the Bible taught, or we are acting and believing now contrary to its teaching. Let us learn wisdom from this, and when the traditional idea of what the Bible teaches conflicts with what modern thought seems to show is the best way, let the church go on and not undertake to reconcile past traditions with the progress of the world. All wisdom was not bestowed on the Jewish people. God has given some wisdom directly to us. Let us live up to the light which he has given and let the minister preach according to this light.

The pulpit must concern itself with the affairs of this world, instead of preaching so much upon the other. Mr. Mari, an educated Japanese said "We do not disbelieve in heaven but we do not concern ourselves about it. We think if we attend properly to the affairs of this world it is all that we can do. We do right because it is right, we abstain from wrong because it is wrong." Is it not higher ground to abstain from wrong because it is wrong, than to abstain from wrong because it will bring upon us future punishment? Can we not learn a lesson from this Japanese as good as any that we can send to him through our missionaries. Let our ministers preach practical sermons, sermons that will show a man how to meet to-morrow with the right spirit, and if we can do that we shall not need to concern ourselves as to how to reach heaven.

Again, if we have outgrown a belief let us dare to acknowledge that we have outgrown it. To-day we read in the weather report that t is no rain area between the Atl coast and the Rocky Mountains. minister goes to church and pray rain, but he leaves his umbrell home. Practically he has more fidence in the weather report tha has in his prayer. With the pre enlarged idea of God, no one, ei minister or people wish the praye be answered. The idol-worsh or the Pagan may have wishe have such prayers answered, but modern Christian does not wish fi wisdom to sway the purposes o all-wise God working through f laws. Why then pretend? W we have outgrown an old belief le have the courage to act up to the belief. The pews as well as the pit may be guilty of this incon ency, but the pews do not disclose fact every Sunday. Let the minis drop everything which they have grown. When the life has gone f the old beliefs let them be as muc the past as are myths of the anc Greeks and Romans. Why keep the ancient customs when the has departed from them.

The Catholic Church says the t is in the Bible and that the Chu from time to time will tell you w that truth is. Martin Luther said individual shall study the Bible w out the intervention of the Chur but fearful of this personal liberty thought, he taught a new doctr not in the Catholic Church,—the bal inspiration of the Scriptures. historians discard verbal inspira but we are still afraid of our opini and we waste much valuable time trying to prove that if not insp every word in the Bible is true. think that we shall soon advance next step and say truth is in Bible, but all is not true that is fo there.

Let me briefly summarize. order to have a religion for men must recognize that we are liv under a new condition of thin Attendance upon church services not now as formerly, our only me of learning how to live our li rightly. The Heaven believed in the Puritan fathers has ceased to lure us, their Hell no longer fright us. With our belief in the divin of man, and in the humanity of Je has come the assurance that if have another life to live we can h no better preparation than right liv in this world. So long as churches undertake merely to pc the way to Heaven they will have and less attendants, but when an right life is made the test of a ma religion whether he attend religi services or not, or whether in future there are any religious servi to attend, then and not until t shall we have a religion worthy of allegiance of every man and woma this or any future time.

The salvation to be worked ou here and now; it is the nobility character, courage to face, fortitude endure, patience to bear, strength do; the firmness of justice, the pity love; confidence in the true and good, and a great enthusiasm humanity. This is the salvation which God has been working in n to will and to work through the l ages, and this is the salvation tha redeeming the earth from ignora and poverty and prejudice and w and persecutions, and is bring near the great years of reason peace, of love and brotherhood, t will make this world a heaven, w open doors to the heavens beyond *Dr. H. W. Thomas.*

The lottery of honest labor, dra by Time, is the only one whose pr are worth taking up and carry home.—*Theodore Parker.*

The Study Table.

e under mentioned books will be mailed, postage upon receipt of the advertised prices, by William fill, Bookseller, 5 and 7 East Monroe St., Chicago.

What to do With Education.*

There is no longer any opposition rthy of consideration to the her education of women. Our t thinkers and our best workers not any longer troubled with question as to whether it is worth ile to educate our women. The men both in this country, in Eng- d and perhaps, though less rkedly, on the continent have wn themselves capable of the very hest education. They are coming idly to the front in the all-round ication that we call culture, they are attracting attention in se narrower fields that we call hnical and professional.

There is a question however, which not yet been fully answered. d with this question some of the t minds are now busied. It is the stion, what shall women do with ir educations? How can they use ir increasing powers and increasing portunities to the best advantage? is is a cardinal question. Upon answer to it the future of the race ends. And, as, for myself, I in- ne to the opinion that woman must rk out the solution to this problem self, or, better said, women ought be allowed to do this themselves. e best help we men can give them l be to get out of their way, re- ve the obstacles of prejudice and d form, and give ample room to best qualities in woman's nature. at woman needs is a chance, a *fair* nce. I am not one of those who eve that there is anything in these ideas that women are getting their heads that will injure the ne unless we men, by an unfeeling, ympathic criticism and opposition e the movement into unnatural nnels.

What then may woman do with education? The answers are le- n; but the one that still seems t in favor is the old one; she can t become a better wife and mother. s in the home that woman's edu- on speaks with the most power and most sweetness; but if the home is ed her, it is still true that she can k best in a home way. Both Mrs. d and Mrs. Bolton mention the cating influence of women in the pitals, reformatories and working 's homes. It has long been ad- ed that the best, truly educating k is done by the employment of rect means. The educated an in the home, the hospital and school, is a force that cannot be nated. Ostensibly occupied with ng, with nursing or with hearing ns, she is really lifting up the and showing by a living example the only life worthy the name is life of pure thought and noble ng. When the educated woman some such home opportunity as been indicated, she may diver- She may become a professional an, and the avocations calling her almost without limit. It is pos- that I have exaggerated the ence that makes the home a ne- ty; but, as it seems now, the e is the salvation of the man, the absence of it is the ruin of woman. Let the home instinct lop *pari passu* with her education, home instinct in this broader e if necessary,—let this go hand nd with her mental development woman may do *anything* with ducation and society is safe.

A. B. C.

cial Ethics and Society Duties. Thoroug tion of Evils for Wives and Mothers and fo sors." By Mrs. H. O Ward. Estes and Lau oston. "Social Studies in England," (large ted to Masks and Opportunites for Women. ah K. Bolton. D. Lothrop & Co., Boston

The Gospel of Matthew in Greek. Edited by Alexander Kerr and Herbert Cushing Tolman, Professors in the University of Wisconsin. Chicago: Charles H. Kerr and Company. Cloth; $1.00, paper 50 cents.

One cannot say too much in praise of this volume as a specimen of book-making. The paper is good, the Greek text admirably distinct and the arrangement of material beyond criticism. The text adopted is that of Tischendorf's last edition, which seems to be exactly reproduced although there are a few instances where accents or breathings have slipped out or were accidentally altered. In the body of the text the words found in Matthew alone of the New Testament writers are printed in bold type and in the vocabulary, which is "restricted as far as possible to the use and meaning of each word in Matthew," the student is told how many times each word is used in Matthew, and in case the word is used but once, reference is made to the passage. Unfortunately however, this work has not been done with scrupulous accuracy; it looks as if the vocabulary were constructed on the basis not of Tischendorf's text but of the "Receptus." The definitions are usually good and accurate, notably ἐπιούσιος, but it is curious that the editors should still give the old meaning of Canaanite for καναναιος in x: 4, when the true interpretation almost certainly is "zealot." The book contains also a list of passages peculiar to Matthew, a summary of the prominent examples of Hebraism, complete historical and geographical indices and also "a discussion concerning the original language of Matthew's Gospel with references to the Hebrew and Septuagint translation in all quotations from the Old Testament." The last named feature is an unfortunate part of the edition: misprints abound, the text of the Septuagint used is not explicitly stated, and the brief argument based upon the evidence submitted to prove that there cannot have been an Aramaic original of the Gospel is inadequate and inconclusive. After Dr. Toy's elaborate and scholarly discussion of the "Quotations from the Old Testament in the New" it is anachronistic to ignore altogether the possible use of a vernacular version of the Old Testament and to refer for "further discussion of the subject" to Alford alone.

Minor defects, however, while they show the necessity for thorough revision before another edition is issued, do not detract seriously from the value of the book, whose fair pages will undoubtedly be read by many students with gratitude to both editors and publishers for so compact and beautiful an edition of the Gospel of Matthew.

Christmas Day and other sermons. By Frederick Denison Maurice, M. A., London and New York: Macmillan and Co.

That these sermons should be republished nearly fifty years after their first appearance, and that too by publishers who are seldom mistaken as to the marketable character of a book, would seem to indicate that Maurice's hold upon the religious world is stronger than many of his critics have imagined it to be. But those to whom these sermons will appeal must be persons of a peculiar cast of thought, not those who like clear thinking but those who like to apprehend the truth in the similitude of a mist or fog. There are many such and Maurice has ever been a favorite with them. The most of these sermons were preached to the patients in Guy's Hospital. If they had a soothing effect upon the sufferers we ought to be content. Few of them have that cheerful tone which we should think adapted to the circumstances under which they were delivered. There is hardly one of them that does not contain some passage which is of universal interest, but the major part of them impress us as a futile beating of the air and we find ourselves wondering that Maurice was once considered a broad-churchman and made himself anathema both to the attitudinarians of the high church and the platitudinarians of the low.

The Fortunes of Toby Trafford. J. T. Trowbridge. Boston: Lee & Shepherd. $1.25.

On this story the judgment of a man of sixty and a girl of seventeen is identical. Both read it through at a sitting, and pronounced it well-told and full of interest. The central figure is a poor boy, whose business experiences and struggles against the enmity of the bad boys by whose malicious efforts his plans are often upset, constitute the plot of the story. The boys are not too bad nor too good to be natural—though some of them are worse than we should like to have for neighbors—and the interest of the book holds to the close. It is not an ideal juvenile book, but as boys' books go it is above the average, and will give pleasure to many, as its author's tales have often done before.

A. G.

The Message of the Church to the World. Six Discourses spoken at Croydon during October, 1892. By John Page Hopps. London: Williams & Norgate. Price, sixpence.

Mr. Hopps, who has for so many years ministered to the large congregation gathered by him in Leicester, has recently become minister of the Free Christian Church, at Croydon. These six sermons bear the following titles: First Thoughts; Signs of the Times; Public Worship; A Duty and Delight; God's Judgments; Why Pray, then? Follow the Ideal God. In the opening of the first sermon the preacher says, "There will be no sermon this morning; and indeed there will be, as seldom as possible, sermons." This hints a characteristic of these discourses, which is also a charm. They seem, as one reads them, to have been "spoken" rather than preached. They suggest the warm, earnest, unconventional appeal to men on the part of a man who has had experience of spiritual realities, and who has risen to a strong and loving faith and knows its value and power in human lives. The discourses, as their subjects indicate, deal with the changed aspects of religious thought and the church at the present time, and present the permanent values and claims inhering in religious association and a living spiritual faith.

Tracts for the Times. British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London. Price, one penny.

We are indebted to the Association for a copy of the series thus far printed, including No. 1–12. They are as follows:

(1) The principles and ideals of the Unitarians, by R. A. Armstrong, B. A.; (2) The Nativity: the story of the birth of Jesus interpreted in the light of modern criticism, by Stopford A. Brooke, M. A.; (3) The story of "Robert Elsmere" and its Lessons, by Charles W. Wendte; (4) Fifty Years since Channing, by John W. Chadwick; (5) Unitarianism an Affirmative Faith, by Charles J Perry, B. A.; (6) Jesus Christ, by the late Charles Beard, B. A.; (7) The Future Life, by Charles Wicksteed, B. A,; (8) God or Christ, by Edward F. Hayward; (9) Is God Conscious, Personal and Good? by Minot J. Savage; (10) The Revelation of the Spirit, by Frederick H. Hedge, D. D.; (11) Science and Religion, by Dr. William B. Carpenter; (12) How does a man become one with God? by James Freeman Clarke. Several of the foregoing are familiar to UNITY readers, having first been printed on this side of the ocean. The numbers contributed by our English friends have sufficient guaranty in the names they bear. Altogether they form a small library of advanced scholarly thought in religion and theology. They are well printed, on good paper, with colored covers. The Sunday-school Association, from the same office, reprints in neat 16mo form W. C. Gannett's admirable tract, "Three stages of a Bible's Life."

A Woman's Philosophy of Love. By Caroline F. Corbin. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 302. $1.50.

A thoughtful book on a subject which we are glad to see is commanding more and more attention from intelligent men and women. The three divisions of the book, the first treating of "Love as the Divine Life of the Universe;" the second of "Love as Embodied in the Home," the third of "Love in its World-wide Relations," show the scope of the author's study.

The book is written in an honest spirit and treats of the subject in a manner essentially fine and womanly. Its virtues of steady and logical thought might be enhanced by condensation, but as it is it is a book which stimulates wholesome thinking and establishes an excuse for hopefulness for those who are burdened with the grievous wrongs in the attitude of the world in such matters. Mrs. Corbin's opinions on the subject of Woman Suffrage will prove objectionable to believers in that movement, while at the same time they will feel grateful for a contribution to the helpful thought of the world upon the subject of the mutual relations of men and women.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

The Real and Ideal in Literature. By Frank Preston Stearns. Boston: J. G. Cupples Co. Chicago: A. C. McClurg & Co. Cloth. 16mo, pp. 223. $1.50

Mostly Marjorie Day. By Virginia F. Townsend. Boston: Lee & Shepard. Paper. 12mo, pp. 383 50 cents.

Prometheus Unbound: A Lyrical Drama. By Percy Bysshe Shelley. Boston: D. C. Heath & Co. Cloth. 16mo, pp. 169. 65 cents.

Truth in Fiction: Twelve Tales with a Moral. Chicago: Open Court Publishing Co. Cloth. 16mo, pp. 111. $1.00.

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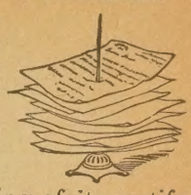

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Are you Going to the World's Fair?

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If you have not already read the editorial on pages 153 and 154 and the advertisement on page 158 of UNITY, of January 5, read them at once. This editorial and this advertisement give full particulars regarding a new building which is being erected for the special accommodation of Unitarians and their friends during the World's Fair.

The nearness of the building to the World's Fair grounds and the reasonable rates for comfortable accommodations make the opportunity something not to be missed.

Commutation tickets at reduced rates can be secured if applied for before March 1, not later.

Circulars are now ready and will be furnished on application.

All applications for tickets should be addressed and checks drawn to the order of Mrs. R. Howard Kelly, Chairman, 1018 Chamber of Commerce Building, Chicago, Illinois.

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ST. LOUIS MAGAZINE, 901 OLIVE STREET, ST. LOUIS, MO.

Notes from the Field.

Western Unitarian Conference.—The adjourned meeting (from December 14) of the Board of Directors was held at 175 Dearborn street, on the afternoon of January 9. President Shorey in the chair. Present: Messrs. Shorey, Blake, Fenn, Hosmer, Leonard, Wanzer, Miss Hultin and Mrs. Woolley. Minutes of last meeting read and approved. Treasurer Leonard gave his report for the month. A resolution, first offered by Mr. Blake and afterwards somewhat modified, was passed as follows: "That, inasmuch as no apportionment was made at the last annual meeting, a committee consisting of the Secretary, Treasurer and Mr. Jones, be appointed to apportion the contributions to the support of the Conference from the several churches belonging to it, upon the basis of the apportionment last made; and that to those churches which have made no contributions in recent years appeal be made, leaving the amount to their own judgment of what is due from them towards the work of the Conference."

Mr. Wanzer handed in his resignation and asked it acceptance, being compelled to this act, as he explained, by the necessities of business cares. The resignation was therefore accepted with expression of regret and of appreciation of past service. Mr. E. A. West was elected to fill the vacancy thus made.

Rev. A. W. Gould was elected to fill vacancy at the annual meeting left open for the new Secretary, this officer being afterwards elected from the Board.

Letters were read from the following absent Directors, touching points in the Secretary's notification of meeting: Messrs. Effinger, Gannett, Learned, Ludden, and Miss Safford.

It was unanimously voted to accept the invitation of Unity Church, as conveyed by letter from the Secretary of its Board of Trustees, December 20, to hold the next conference in that church, and the Secretary was instructed to communicate such acceptance.

In regard to the publication of the minutes of the Board meetings, as voted in resolution of August 31, 1888, the said resolution was re-adopted with the following amendment: "Except as otherwise ordered at any meeting by a majority of the directors present." The Resolution now reads thus: "That the minutes of Board meetings be published in UNITY, except as otherwise ordered at any meeting by a majority of the directors present."

Moved by Mrs. Woolley that a committee upon the annual program consisting of five, two of whom shall be outside Chicago, be appointed by the President: Passed. Time was asked by the President in completing the appointment, beyond that of the Secretary.

The question of new headquarters for the coming year was considered, and the Secretary and Mr. Van Inwagen were appointed a committee to make inquiry in the matter

Adjourned to Tuesday, February 7.

F. L. HOSMER, *Sec'y.*

Chicago.—The annual meetings of All Souls' and the Third Unitarian Church were held last week, the former on Thursday evening, 12th inst, and the latter on Friday evening, 13th inst. Each meeting included a supper, at whose well-spread tables the congregation sat down, turning the occasion into a pleasant social gathering of all interested in the church, followed in each case by the more serious but not less pleasant matter of listening to reports of the work done the past year and that to be done in the year to come. At All Souls' the reports of the multiplied activities of this church were presented, from those of the Chairman of the Trustees and the Treasurer, to those of the heads of the different sections of charity, study and education, missionary and other work. Two hours were occupied in this interesting and suggestive review, which was also a review of the first decade of the church's existence; and meanwhile there hung over one of the mantels a picture of the church-building hopefully to be realized in the near future,—a fine eight-story block to occupy the corner-lot already secured by All Souls,' with an income from outside rentals, and adapted to the growing work and needs of this all-alive church.

At the Third Church in addition to the reading of the annual reports from the various officers of the society and its subordinate organizations there was free, kindly and thoughtful discussion of the proposed "Covenant" of the church. The covenant was finally adopted without dissent and, in its final form, apparently with the hearty approval and assent of all. The presentation of this matter was no sudden action, but the subject has been under consideration for some time, as the thoughtful consideration of it showed. Sometime we look to print this "covenant" of the Third Church in these columns.

—Rev. William J. Potter, of New Bedford, gladdened the headquarters at 175 Dearborn street last Saturday by his visit *en route* to the Pacific Coast. He remained in the city over Sunday and preached at the Third Church in the morning. We rejoice in the prospect of Mr. Potter's being heard in many places in the West, where his printed words and well-known service have prepared for him hearty welcome.

—Rev. S. A. Eliot called at the Headquarters last week, on his return from Brooklyn, where he preached on the first two Sundays of January. Mr. Eliot will leave Denver, March 1, and at once enter upon his new work in Brooklyn.

National Unitarian Conference.—At a meeting of the Council of the Conference, held in Boston, January 10, the following resolutions were passed:

Resolved, Unanimously that the Council of the National Conference of Unitarian and other Christian Churches agrees to do everything that lies in its power to make the Unitarian Congress, to be held in connection with the Exposition at Chicago, successful. In accordance with this spirit it seems desirable, and it is hereby voted, that the regular meeting of the Conference be postponed for one year.

Resolved, Unanimously, that the Council approves the general plan of program submitted by the Chicago Committee, and refers the completion of the program to its sub-committee already appointed.

The secretary was instructed to send a copy of the above resolutions to the *Christian Register*, to UNITY, and to the *Unitarian*.

W. H. LYON, *Sec'y.*

Los Angeles, Cal.—Under the preaching of Rev. J. S. Thomson, our church has increased marvelously in strength and numbers. The women's "Unity League" enrolls two hundred members and is divided into the following branches: Sunday-school; Music; Unity Aid; Channing; Philanthropic; Church Extension; Children's Branch, and Cadet Corps. The Unity Club, composed of gentlemen, has a fine program laid out for lectures and other entertainments to be given in the church weekly. It began in November and continues till the last of April. We have had a special course of lectures by Hamlin Garland, and the second course of University-extension lectures is to be given by Professor Joseph Le Conte (president of the American Association for the advancement of Science.) You will realize that with such rare opportunities we are a community upon whom blessings are showered. The Channing branch has been doing a grand work since October. Mrs. Kate Tupper Galpin, B. S., has been holding classes in History, Shakespeare, and Expression; and her scholars are enthusiastic over her knowledge and her happy art of imparting it to her students. The Unity Aid branch had a sale of fancy articles on December 16th; also an enjoyable social and supper in the evening, the proceeds of which are to be appropriated towards liquidating the debt incurred by enlarging the church last summer. The Children's Christmas festival was held on Friday evening the 23d. The tree was very large and lighted with colored incandescent lights, the effect being both novel and gorgeous. After the distribution of gifts by Santa Claus the children were treated to refreshments. Lovely memoires were impressed upon young and old by this Christmas gathertng. U. H. B.

Grand Rapids, Mich.—A neat little eight-page leaflet shows the activities of Unity Church for the current year. The Sunday-school is in the third year of the "Six Years' Course." Unity Club divides its attention between a study of the World's Fair and a series of social and economic questions. The Unity Circle, the ladies' society, meets every Monday afternoon, and also has in charge the monthly sociables. Morning and evening services are held on Sunday; and a Wednesday evening meeting for religious conference has for some time been one of the interesting and helpful features of this church. Under Miss Tupper's ministration the congregation is gaining in numbers and strength. The Sunday services continue to be held in Temple Emanuel, but the society hopes to have a home of its own before long.

Boston.—"Some Psychological Problems," was the last subject at the meeting of the Ministers' Monday Club.

—Dr. C. A. Bartol's portrait, painted by his daughter, has been placed in the A. U. A. building, by gift of Thomas Gaffield.

—The Unitarian Year-book for 1893, reports 456 churches, 514 ministers, 348 settled ministers. Probably 70,000 persons are attached to all the churches.

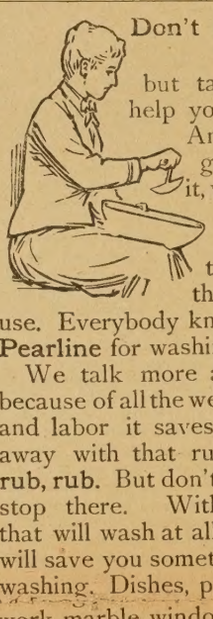
—Rev. Thomas Van Ness, Secretary of the A. U. A., for the Pacific Coast, has received a call from the Second Church.

Minneapolis, Minn.—Rev. Axel Lundeberg, minister of the Swedish Unitarian church, is securing subscriptions towards a new church building. Each Sunday these contributions are given in small amounts, thus building upon the interest of the many rather than seeking to build upon the interest of the few. Two Sundays ago the sum of $70 was given to the fund. Contributions from outside friends will be gratefully received.

Madison, Wis.—The Wisconsin Liberal Ministers' Institute will hold a three-days meeting in the Unitarian church of this city, January 30, February 2. The sessions will begin with a sermon, and two evening platform meetings will be held. Papers and discussions upon topics connected with the ministers' work, etc., will occupy the days. The full program will be given later.

Pomona, Cal.—The Unity Club program for the first half of the current year covers a study of Dickens' "Tale of Two Cities," with connected history, political and social. This is followed by the literary section of the Club. The Social-science section is occupied with political and economical questions, with printed references to current papers and discussions.

Hartford, Conn.—Rev. Joseph Waite, late of Troy, N. Y., and known within our Western Conference by his earlier ministry in Janesville, Wis., began his work as minister of Unity Church on the first Sunday of the present month. He was welcomed by a large congregation.



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Sat.—If the truth is grand, the learning and so knowing the truth is still grander.

—*William Salter.*

The Telephone.

Oh, a rose and a pink have bloomed to-day,"
Said little lame Ruth to her mother,
I watched them open, leaf by leaf,
And they nodded to each other,
As if there was something they wished to say—
A secret you know—and there was no way.

And then a spider with wondrous skill—
You'll hardly believe it mother—
Stretched a web from the pink to the rose,
So they could talk to each other;
And, ever since then, their heads are still,
For they say through their telephone what they will."

—*Annie A. Preston in St. Nicholas.*

Nellie's Gift.

"Did you ever want anything awful bad, and then have it come? Then you know how I felt when that package came from my auntie in New York, and I opened it and found a pair of real silk mitts. Jack said they were just 'splen-dor-if-ic,' and Jack's my brother, and he knows.

"I had wanted some for ever so long, but I did n't say much about it, because when you live in a little cudded-up house, and your papa has to buy bread and shoes for so many, the money flies away before it gets around to what little girls want.

"I don't know how auntie found it out, unless Santa Claus told her, and it was n't near Christmas time, either. They were such pretty brown mitts. Billy Jones said they were just the color of my hands, but I did n't care for that. Little hands will get brown when they weed the garden and do so many things. I looked at them most a hundred times in two days, I guess, and then it came Sunday. Was n't I glad! I put them on and walked to church, just so. Jack says I hold my arms like a sacred rabbit, but I didn't ever see a rabbit with mitts on.

"It is n't right to think too much about what you wear when you go to Sabbath-school, and by-and-by I did n't, for we had such a good Sabbath-school, I forgot everything else.

"A missionary man told all the folks about some poor children away off; how the fire had burned down their school-house; and they had n't any nice houses or clothes, or anything, but they were trying so hard to get along and to learn! And he said that was given to those little ones was just the same as given to Jesus. Think of that! Just the same as given to the dear Christ-child. I supposed everybody would give. Why some of the folks are worth as much as ten or a hundred dollars, and yet that basket stayed 'most empty.

"I did wish I was rich, and all at once I remembered the poor widow in the Bible. I'd read it that very morning—how she had given her two mitts, every living mitt she had; it said so. So I slipped mine off and dropped them into the basket, and I was glad, my throat did all choke up. But, pretty soon, when the basket was carried up, the gentleman picked them right out.

"'Has any little girl lost her gloves?'

"Nobody said anything, and he asked again:

"'Did any little girl drop her gloves in the basket by mistake?'

"It was awful still in that room, and I thought he was looking right at me; so I had to say something.

"'It was n't a mistake,' I told him. 'wanted to help and had n't any money; but I knew how the poor woman in the Bible gave her two mitts, and so—'

"Then those folks just shouted, they did, and I felt as if I'd like to drop right down through the floor.

"I knew I had made some dreadful blunder, but I could n't see what for, if m-i-t-e-s don't spell mitts, what does it spell? Course I cried, but my teacher put her arms right around me and whispered, 'Never mind, little Nellie;' and she stood up and said, with her voice all trembling, 'Dear friends, this little girl has given her greatest treasure. Have we older ones done as much?'

"Some way, the money just poured into the basket after that, and the minister looked gladder and gladder. They brought my mitts back to me, and my teacher said she would show me how to get some money to give.

"But, O, how full the basket was! And when that gentleman counted it, his eyes grew all wet, and he said, softly, though I did n't know what he meant, 'And a little child shall lead them.'"—*Presbyterian.*

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"About seven or eight months ago I was attacked by a cough, and at once began to take a medicine much advertised as an expectorant, and continued using it until I had taken about six bottles. Instead of giving me relief, it only made me worse. I tried several other remedies, but all in vain, and I don't think I had three whole nights' rest during my illness. I began to think that

Consumption

had laid hold of me, and my hopes of recovery were all gone. I was a mere skeleton, but a friend of mine, who had been some time away, called to see me. He recommended me to try Ayer's Cherry Pectoral, and kindly sending me a bottle, I took it, but with little hopes of recovery. I am thankful, however, to say that it cured me, and I am to-day enjoying the best of health."—J. Wilmot Payne, Monrovia, Liberia.

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Were there prophets among the Jews after their return from exile? What distinguishes these from the prophets of old? B. f. L. II. 504 to 507.

What good may be said of the scribes and what was their task? What great benefit to the education of the masses did they bring over from Persia to Palestine? B. f. L. II. 531, 532. Do you know some great practical virtues, taught by the Law, besides the ceremonial duties? The Bible for Learners II. p. 544 says: The two centuries that succeed the introduction of the Law transcend all others in warmth and genuineness of piety, etc. See Toy p. 118, 119.

How can we explain the cause of the Persian influence on Jewish thought? What do we understand by the Persian dualism and how can we state that though not without opposition, a change in Israelitic thought has been brought about by this Persian doctrine? How do we know that the belief in evil spirits and angels has also a Persian origin? And again how do the different ideas about a resurrection from the dead in the books of Job, the preacher and Daniel, indicate Persian influence also in this respect? How does this belief cohere with the Messianic expectations?

FOR THE YOUNGER CLASSES.

We will use this hour to inquire what kind of duties the Jewish law imposed. The most conscientious and pious Christian of to-day, if he had been living among the Jews of those times, would have been considered guilty of innumerable transgressions and it might be doubted whether he could have undergone purifications sufficient to make him clean in the eyes of the Law.

Tell the children what a Jew might and might not eat and what more there was by which he might be made unclean (Knappert p. 192). Tell them something about the method and the meaning of guilt offerings (Knappert p. 191) and what offerings more were prescribed by the Law. To their religious duties we must further count the celebration of the festivals. Tell them something about Passover, Pentecost, the Feast of Tabernacles and the Great Day of Atonement (Knappert p. 192 to 196).

These festivals were celebrated at Jerusalem because the temple there was the only place where offerings might be burned. The Jews who did not live in the immediate neighborhood of the temple were obliged to join every year in the celebration of at least one of them. A boy had to be twelve years of age before he was allowed to accompany his parents on these yearly travelings toward the holy city.

But every Sabbath they visited their synagogue, where the law was read and expounded (Knappert p. 199). Thus all were made acquainted with the Law, not only with its ceremonial prescripts, but also with its moral demands. In order to make them feel what practical religion this law also taught, read and explain to them, *e. g.*, what you think appropriate from Proverbs, ch. 31.

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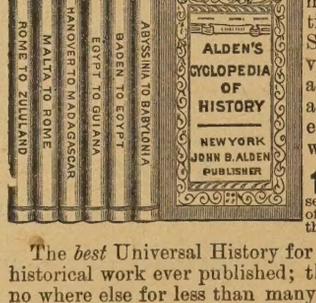

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